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688 783 regards the breach of social taboos, there are various methods of ceremonial purification. Thus the woman who gets upon a thatch must undergo penance by passing under it, while a mixture of cow-dung in water is poured above the thatch.

If they take rice from *Haḍis*, Weavers, *Ghasis*, *Doms* and such lower caste Hindus, they have to undergo a penance, being summoned by the village Headman and the "Mòṇṛèn hòṛ".

[305] The *modus operandi* of the purification requires the offender to go to *jòl-ghàt* (bathing ghat) where a Santal barber shaves him on receipt of Re 1-4 ans., as his fee, together with a piece of cloth and a bowl. Next, he is taken to the water and forced to take a ceremonial ablution. The village elders now sink [824] a twig of a Pipal (Santali, *Hesak'*, a species of fig, *Ficus Religiosa*, Willd) tree on the mud near the bank; the barber takes the offender out of the water, while the elders shout *haribol* thrice. Thereafter, water made holy with the touch of *tulsi* leaves, is sprinkled over the delinquent; and he is tied by the hand to the *Pipal* branch sevenfold by means of a string, amidst a second shout of *haribol*. Now they extricate him out of the knots and give him a brass-coin, a leaf of a *tulsi* plant and some cow-dung to eat, and later take him to the end of the village where the gods *Jahèr era*, Mòṇṛenko, *Atupat* and *Pirpat* are ceremonially worshipped.

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persons belonging to the same totem are affected, and they desist from eating fish, meat and oil, nor do they borrow fire from another man's house for nine days, till the *asidha* (ceremonial pollution) continues.

On the expiry of the period, the Headman arrives at the house in mourning with the village elders and the other invited relatives. A Santal barber then shaves the members of the family, whereupon, they bathe after rubbing their bodies with oil and oil-cake. Now, a ceremony follows when three tooth-sticks, four fingers in length, oil, oil-cake, *narkan hasa* (a kind of earth to wash the hair) are arranged on three *Sal*-leaves and offered to *Maraṅ Buru* (the chief presiding deity), the deceased and the dead ancestors, with prayers so that *Maraṅ Buru* may admit the released spirit after purifying it with all these materials.

Now, all men have a ceremonial bath closely followed by the women. A *Tika Murmu* now addresses the gathering, "They were so long under *ashida*. Now they are purified. We can now take them back." Now all shout *hòribol* as a sign of approval. Two men now again fall into a trance (*jhupar*) and impersonate *Maraṅ Buru* and the dead man. They are liberally plied with a supply of rice-beer, along with the "Mònṛèn hòṛ" (village elders). At night, fowls are offered by the tribe